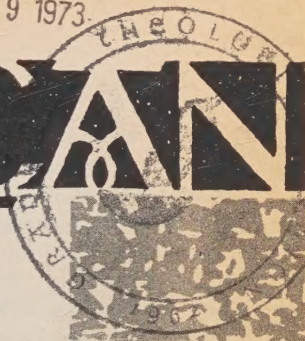


# THE ANGLICAN DIGEST

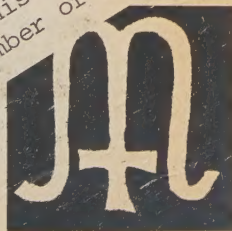
III QUARTER A.D. 1973

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\* Paper shortage has caused a delay  
in the production of this issue and  
a reduction in the number of pages.



## SO SIMPLE

WHAT a tremendous step you are taking and yet what a glorious one! It is just flinging yourself wholeheartedly over the precipice of God's love, and the rest of your life is proving that "underneath are the everlasting arms". However tardy I know my response to have been, I would not change places with anyone for a million pounds! Have done with all questionings on your Profession day. There will be lots of suffering, heaps of things of which you don't approve or like, any amount of tempta-

tions and difficulties, but "be alone with God in your inmost heart, trust him and nothing else will matter. That is strong enough to carry you through everything. Don't try to do things. All you have to do is to provide a channel sufficiently clear of rubbish for God to work through. It is his love coming through you, his light shining through you that matters. Our poor little efforts are nothing. It is all so simple, and like all simple things so hard to do.—A mother superior's advice to a novice.



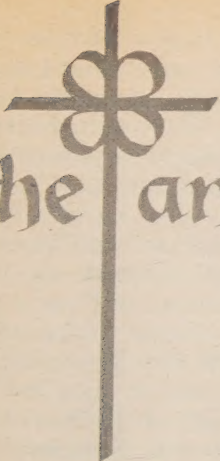
*The mere act of riding a bicycle is not in itself sinful, and if it is the only available means of reaching the Church on Sunday it may be excusable. On the other hand, if walking or riding in the usual way is discarded for the sake of the exercise or exhilaration that bicycle riding affords, it is clearly wrong. Besides, dignity of action and a noble decorum should be inseparable from the high office of a Sunday School teacher, and anything that impairs the dignity of that office necessarily impairs the influence as well. Bear that well in mind.*

—An 1885 admonition to Yorkshire Sunday School teachers



The cover design, by Tom Goddard, speaks to the autumn season

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# the anglican digest

- ✦ some things old
- ✦ many things new
- ✦ most things borrowed
- ✦ everything true

A quarterly miscellany reflecting the words and work of the Churches of the Anglican Communion

## THE CHURCH

LET US first remind ourselves of what the Church is not, because unless we are clear about that matter we shall never be able to understand its true nature. The Church is not of human origin. It was not conceived by man. It was not organized by any human agency, nor did it develop out of the association of persons who shared a common belief and had the same objectives. Nor is the Church an intangible and invisible fellowship of all be-

lievers, as was erroneously taught by Calvin, but is on earth a visible society composed of the baptized; it is 'invisible' only in the sense that it exists not only in this present world but also in Paradise and in Heaven. In the universal and eternal Kingdom of God we who belong to the Church on earth are fellow-citizens with the saints in glory and with the faithful departed. By far the largest part of the One Holy Catholic and Apostolic Church



is that beyond the grave, and we who are still in this world are intimately and inseparably united with the greater Church, Expectant and Triumphant, in a mystical fellowship which we call "the Communion of Saints".

The Church has existed from time immemorial. It came into being by revelation as one of God's most precious gifts to man, was created by the Holy Spirit and sealed under Covenant. It began with the Jews, God's chosen people — chosen, called and dedicated, not by any favoritism but as the people to whom He would make Himself known and through whom He would fulfil His loving purposes of salvation for all mankind. To the Jewish Church was committed the task of preparing for the coming of the promised Messiah, and when, in the fullness of time, God sent forth His Son to be our Redeemer, Jesus was conceived by the Holy Spirit and born of a Jewish mother, within the fellowship of the Jewish Church to the rites of which He submitted, in the worship of which He actively participated all through His incarnate Life, and from which He chose His twelve Apostles upon whom He was to found the re-born Church of the New Covenant. In Christ the former dispensation was ful-

filled and consummated; in Him the new dispensation began.

The Church of the New Covenant came into being at Pentecost by the direct act of God, not as a peculiar creation of a different *genus* but as the same divine institution, re-born, reformed, and transformed — no longer a national Church but henceforth Catholic or Universal (for all nations), freed from its former limitations by the Death and Resurrection of Jesus Christ to enjoy the glorious liberty of the sons of God in His eternal Kingdom. The mission entrusted to the Congregation of Israel had been fulfilled in time; The Church of Pentecost is for eternity. God who had spoken to Israel in many and various ways by inspired prophets and teachers had spoken by His Son. The New Commandment had been given. The New Covenant had been sealed. Christ lives and reigns for ever, and He who is the Lord of all life is the Head of the Church which He had willed to be His Mystical Body, the instrument by which He continues His work of salvation and through the labors of which God is reconciling the whole Creation to Himself.

Of that Mystical Body of Christ, the Church of the living God, you and I have been

made members, incorporated by Holy Baptism. We do not belong to the Church as of some external and separate entity; we are the Church, united in Christ, who is the Head, and in fellowship one with another as the vital organs of a fully integrated and living Body.

The mission of the Church is Christ's own Mission: to go forth into all the world, bearing the Cross, and in the power of His Resurrection to witness to the Truth; to make each individual realize the seriousness of sin and to come to repentance; to proclaim the love of God; to spread the Good News of forgiveness, reconciliation, and restoration through the all-atoning Sacrifice of Christ upon the Cross; to dispense sacramental grace; and to bring into the fellowship of Christ the whole human race. All the Members of the Church, the Clergy and the Laity alike, are the accredited and fully commissioned agents, ambassadors and stewards of the living, loving, active, and omnipotent God.

Although every individual is of infinite value in the sight of God and the direct object of His Love—as though he were the only person in the created universe, the individual can find fullness of life and the plenitude

of supernatural grace only in union with Christ and in the fellowship of the Church. There can be no such thing as an isolated Christian. Unless the branch is integrated with the Vine it withers and dies. The limb or organ cannot function, and indeed cannot survive, apart from the Body to which it belongs. The consummation of the new life in Christ is to be found only within the fellowship of the Church and there is no schism in the Body.

The Church exists to promote the greater glory of God; to proclaim to the world His love as manifested in Jesus Christ His Son, our Lord; to witness to eternal truth; and to work unceasingly and indefatigably for the salvation of all men by the sanctification of the faithful and the conversion of the unconverted; seeking first and at all times the kingdom of heaven. In order that the Church may function under the conditions which obtain in this present world, we, its members, must be involved in manifold activities, like Martha often distracted by the various mundane tasks which have to be done, such as administrative duties for the good order of a diocese and parish, the writing of letters, the keeping of accounts, the raising of money; and because, in conformity with the



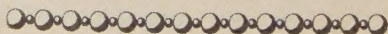
pattern of ministry given to us by the Master, we have to be a serving Church — obliged to engage in welfare work of all kinds, in organizing activities for youth, in carrying out self-help projects, in sponsoring community development and co-operatives; in political activities and the like.

Martha's bustling activity was a manifestation of her love, and all those projects are good if done in the Name of Christ, but, like Mary, we must never lose sight of the "one thing that is needful." All those tasks must be done, and when undertaken to the greater glory of God they become acts of love and offerings of worship; but they are only the means to an end and must never be regarded as ends in themselves. If it is to be true to its vocation and faithful in its witness, the Church must be the Church and must be seen to be the Church — the divine society dedicated and wholly devoted to the glory of God and to man's eternal salvation. Indeed, unless the Church retains and exhibits that essential characteristic it will find itself impotent even in an attempt to discharge its lesser duties.

We cannot renew ourselves. Renewal is the work of the

Holy Spirit, but He cannot expect any renewal in us unless we are willing to submit to His direction and to accept such changes in ourselves and our thoughts, words and works — however revolutionary and unpalatable they might be — as He may call upon us to make. It would be idle, and indeed hypocritical, to ask the Lord and Giver of Life, to show us what things we ought to do and to give us the power to fulfil them, same, if we were not honestly and sincerely resolved to hear His voice and to follow His divine guidance. We are all ready to do the will of God if that happens to be also our own will and what we ourselves desire and think right and proper. God's ways, however, are not always our ways, nor are His thoughts always our thoughts.

The Holy Spirit is the life of the Church, and we may be certain that His working in us will be in and through the Church in its essential nature and for the fulfilment of its essential purposes. If, therefore, we are to be attentive to His inspiration and guidance we must condition ourselves to the obligations of Church membership.—The Archbishop of the West Indies





# DEPARTMENTS

## CORRECTION CORNER

■ The Episcopal Church of Brazil (Igreja Episcopal do Brasil) has not three dioceses, but four: Southern, Southwestern, Central and South Central. The Church in Brazil became an autonomous province of the Anglican Communion in 1965, and, though receiving some financial aid from the Church in the United States, it will be fully independent within nine years.

## GLAD REFRAIN

■ Singing in the choir introduced me to the Episcopal Church. As far as my feelings are concerned, it is the most beautiful expression of religion that I have found. For the first time in my life, I feel constantly moved by a religious service and anxiously look forward to being a part of the choir. I hope someday to be a member of the Church.—A letter

## THANK GOD

■ Our rector is leaving to take charge of another parish. He is one of the veteran priests of our diocese and his friendly personality and keen sense of hu-

mor will be sorely missed. His truly remarkable ministry leaves behind a physical monument in our church and parish house, and an even more impressive memorial in the 511 children and adults whom he baptized and the 902 people of God presented for Confirmation. We thank God for him.—A parish bulletin

## FORTH & BACK

■ Should I feel excluded by the phrase, "the sons of God"?—A Churchwoman

*The sons of God is not an exclusive phrase, but it does imply vigilance, strength, fighting, warrior-ship, etc., and we should do well to leave it that way. Then too, why should women want to be men, or ladies gentlemen? God created them the way they are, and that, dear lady, is one reason why men like them.*

■ We know that new educational styles have to be developed to more adequately offer today's students the time-honored truths that bind us together.—A seminary dean.

*Obviously the old style has not yet been mastered.*



## WELL DONE

■ Alaskan-born (some time in the 1880s) David Paul, a full-blooded Athabascan Indian, for many years a storekeeper, hunter and trapper, who taught himself to read, write, and do arithmetic, became a lay reader in 1918, and in 1957 was ordained the first Indian deacon of the Episcopal Church in three decades, has officially retired after 54 years of "working for God."—*Alaskan Churchman*

## KITTY KORNER

■ A white cat with a gray tail entered the cellar of Trinity Church, Potsdam, New York and gave birth to three kittens.

## DIFFICULT

■ "Churchyard maintenance is becoming increasingly difficult, and it will be appreciated if parishioners will cut the grass around their own graves."—A parish bulletin (England)

## THANKS

■ During the celebration of the Holy Communion at the annual Convention of the Diocese of Upper South Carolina, one "nice, little old lady" turned to the man next to her and said, "The peace of the Lord be always with you"; he, being not familiar with the Green Book replied, "Thank you ma'am."—A letter

## FOR THE RECORD

■ Susan Johnson, now in a local nursing home, was organist in St. John's Church, on the Six Nations Reserve (near Brantford, Ontario, in the Diocese of Huron), Canada, for 75 years. St. Mark's Church, Deseronto (Diocese of Ontario), has had the same or-

USE  
THINGS  
TEMPORAL  
BUT  
DESIRE  
THINGS  
ETERNAL

*Thomas à Kempis*

The 1973 summer bookmark (somewhat reduced in size): blue and green printing on white stock. Rate: 35c for a packet of 25, or \$1.00 for three packets. Postage not charged if payment accompanies an order addressed to The Anglican Digest, Hillspeak, Eureka Springs, Arkansas 72632 USA.



ranist and choirmistress, Mrs. Charles Knight, for 63 years.

The Assistant Treasurer of the Diocese of Newark Convention has retired after 45 years on the job.

William Overington, born 5 December 1792, in England, died 14 November 1892, was a vestryman of Trinity Parish, Oxford Avenue, Philadelphia, for 73 years, accounting warden (treasurer) for 63 years.—A letter

#### AMEN

The only priesthood recognized in Catholic theology is the extension, through apostolic succession, of the priesthood of Christ, who is a man not a woman.—A letter in *The Living Church*

I wish that our bishops would stop trying to be clever. All they have to do is be faithful.—A letter

Faith without works is a sorry caricature of Christian commitment — but so is action without understanding. Deeds need doctrine to make them effective, but doctrine needs deeds to keep it alive. Like doctrine and action, if worship is isolated, it deserves to be criticised; but, when it is placed firmly in the context of the whole Christian reality, we realize it is indispensable.—The Bishop of Newcastle (Australia)

■ Our aim must be to see the College as a living body which changes and adapts, but which retains its essential character . . . . There is no endowment large enough to sustain a college which has lost its reason for being.—The Provost of Kenyon College

#### AMEN, AMEN

■ Our constant aim in the education of a Christian is to lead him, through his sacramental life in the Church's worship and work, to discover Almighty God in Christ Jesus and to be transformed to God's will and purpose, in this world and the next.—Dora P. Chaplin

■ Now, more than ever, the Church is needed to state, define, teach, and defend the truth of Catholic doctrine and the purity of Apostolic faith and practice.—A letter

#### CUT & TIE

■ Sign outside a shop in Dyersburg, Tennessee: HAIRCUTS & WEDDINGS

#### DIFFERENCE

■ When we examine Scripture we find that usually a man is called and responds; a woman hears and submits. The disciples left their boats and followed, but Mary said, "Be it unto me according to thy Word."—A parish bulletin

#### NO KIDDING

■ Saint Paul's Church has a new priest — and a Folk Mass every Sunday with a children's ballet as part of the offertory. —A parish bulletin

■ A priest in the Diocese of the Rio Grande (formerly New Mexico and Southwest Texas) has the cure of four counties, just one of which (over 6,000 square miles) is larger than the States and Dioceses of Connecticut and Rhode Island combined; his nearest priest-neighbor is 220 miles away.

#### GOOD IDEA

■ Many companies match whatever contributions their employees make to educational institutions. Theological seminaries are included in such plans. If your firm does not match gifts to seminaries, why not talk to your employer and try to arrange that he chip in when you make your next contribu-

tion to a worthy seminary of the Church? If you are the head of a firm, why not institute a matching plan and encourage your employees who are Churchmen to make a contribution?—Submitted

■ John Wesley, who with his brother Charles (both priests), sought to revitalize Christianity in 18th century England, and whose piety and sacramentalism were factors in the background of the Oxford Movement of the following century, insisted that his "preachers" spend no fewer than five hours a day in the study of Holy Scripture and the "profound Christian writers"

#### GOOD IDEA

■ In Alexandria (Diocese of Virginia), a parishioner has offered to match any amount raised by the congregation up to \$5,000 in order to reduce the debt on St. Mark's rectory.

### *A Prayer for Church Choirs*

**O** LORD God Almighty, whose glory the cherubim and seraphim and all the hosts of heaven with ceaseless voice proclaim; hear and accept, we humbly beseech thee, the praises of thy Church below; and pour down upon thy ministers in choir and sanctuary such a spirit of faith, reverence, and joy as shall lift both their hymns and their lives unto thee, through Jesus Christ our Lord, who with thee in the unity of the Holy Spirit, livest and reignest one God, world without end.

—After the Third Collect, edited by E. Milner White

## MODERN PAGANISM

■ Today in the contemporary Church modern paganism may well be invading Christian thought and practice in much the same way as its ancient counterpart infiltrated the early Church. The ecumenical movement stands in relation to Christian orthodoxy today in many respects as cultured paganism in its Greek trappings stood to the Church of the first four centuries.—A professor of history

## TRANSLATION PLEASE

■ PRIEST, 43, available. M.S., seminary graduate, clinical membership Transactional Analysis Association in progress . . . .  
—Advertisement in *The Living Church*

## HOLIER THAN THOU

■ A headline in a Roman diocesan newspaper: HIS HOLINESS KEEPS GOD FROM ALL SIN.

## SIGNS OF THE TIMES

■ Our forefathers called it the Holy Sabbath, our grandfathers called it the Sabbath, our fathers called it Sunday, and we call it the weekend.—A Florida columnist.

■ At the end of the Easter Eucharist the priest returned to the chancel and announced dramatically, "Go forth and sing the praises of the Lord. Christ

the Lord has risen today." At the back of the church, a male voice called out, "I'll drink to that."—A columnist

## HOPE YET

■ Seminarian: "If you say that, you'll be talking out of both sides of your mouth."

Cardinal rector: "Of course! I do it all the time. Don't you?"

Answer: "No."—Submitted

## TESTING

■ While we hope and pray that the forthcoming General Convention may be so open to the guidance of the Holy Spirit that the Church will be safely steered out of the shoals that it has been in for some years, let us remember that not all spirits are holy: they have to be tested.  
—An editorial

## HEART SAD

■ Because most runaways are not reported missing, authorities estimate the U.S. total last year at one million. Though the nature of the runaways varies from city to city, across the nation the youthful fugitives seem to have one thing in common: they are fleeing their parents.—*Time*

## HEART GLAD

■ Out of his discretionary fund, a parish priest in the Diocese of Los Angeles subscribed to *The*



*Anglican Digest* and the Episcopal Book Club for all his vestrymen who were not already TAD readers or EBC members.

■ I am our congregation's only priest as well as chaplain to a nearby hospital of 300 beds, but I'd not think of starting any day without Morning Prayer and the Eucharist, or of finishing it without Evening Prayer and Compline.—A letter

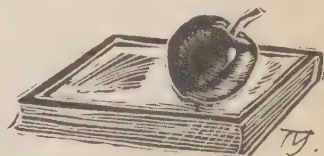
■ The Church Insurance Company, which writes policies for just about everything owned by the Church — national, diocesan, parochial, or individual — increased by 20% the 1972 dividend that it paid to the owning corporation, the Church Pension Fund.

■ We have established a "Buck-of-the-Month Club", the dues of which are used for worthy purposes outside the parish. The enclosed check for \$30 represents our June receipts; please use it to keep up your good work.—A priest's letter

■ The Diocese of Tennessee in 1972 showed an increase of 566 communicants for a total of 31,307. Total Baptized members declined from 38,964 to 37,985. There were slight increases in number of Confirmations and Baptisms.

■ The Daily Offices of Morning and Evening Prayer are being read in church at 9:00

a.m. and 5:15 p.m., Monday through Saturday, except on rare occasions when it is impossible for a priest or layreader to be present. We encourage everybody to join in our time-honored means of daily corporate worship and disciplined reading of the Scriptures.—A parish bulletin



## FOR BUSY PEOPLE

### STOP

rushing so fast  
worrying so much  
doing so many things

### LOOK

at Jesus Christ  
in the Church  
in the New Testament  
in the lives of others  
in your own heart  
in the Holy Communion

### LISTEN

for God to speak —  
in Church services  
in your meditations  
in your inner soul  
in the opportunities life offers you

### THEN

with new-found peace  
you can serve Him, others  
and yourself better

—William Paul Barnds



## CREAM OF THE CROP

THE 1973 Summer "Book-of-the-Season" is what we here at Hillspeak have been calling a "fun book" — almost every page brings forth a chuckle. Oh yes, the author is serious, deadly serious (you can tell that from the first page), but he has a way of writing about himself and the things that happened to and around him with a wholesome humor that allows the reader to be both enlightened and amused.

Entertainment, however, was not the purpose in selecting *Merrily on High*: the author wants us to know what has made him tick as perhaps a special kind of Churchman from the moment he opened the door of a special kind of church in Brighton, England.

Many of us have often wondered what gives with that special kind of Churchman: we have heard about some, we have seen some, known some, admired some, and maybe feared some, but at one time or another we have wondered about them — and happily we have come to

learn, as somebody observed, that "a man's judgment is no better than his information." By dealing with only his "interest and activity in the Church", Father Stephenson puts that wonderment at ease and, as a bonus, gives us not a little information.

It used to be that the term Churchmanship was somewhat stable and was rather accurately categorized as low and lazy, broad and hazy, high and crazy (somebody very high was called a "spike"): nowadays we seldom hear those epithets, largely because they no longer seem to apply; indeed Churchmanship itself is another term that is falling into disuse. From the beginning the EBC has avoided them because not many people knew what they were talking about in using them and because of the feeling that unity within the Church was, and is yet, to be found in the regular and faithful observance of the rites and ceremonies of the Church as set forth in the Book of Common Prayer.

# JOIN THE EBC AND GET THE BEST BOOKS

ENROLL me as a member of the Episcopal Book Club. I understand that (a) four times a year, near the Ember Days, I shall receive a book about some phase of the Church's life and teaching, (b) each selection is unconditionally guaranteed to interest me, (c) if I do not wish to keep any book, I may return it within ten days after its arrival — otherwise I am to pay for it by the end of the month, and (d) I may cancel my membership in the EBC at any time by giving due notice to the Club.

- ☐ I am enclosing \$16.00 in advance payment for four seasons, with the understanding that at the end of that period I may (1) repeat the advance payment, (2) continue my membership on a season-to-season basis, or (3) will tell the Club to cancel my membership.
- ☐ Bill me for each season's book when it is mailed.
- ☐ Begin my membership by sending me the 1973 summer selection, *Merrily on High*.

By paying for four seasons in advance, the book will cost me, as a member, only \$4.00, otherwise the selection will be billed to me at \$4.45 or 50 cents less than the regular retail price.

If I should not wish to keep the summer selection, I may return it for credit (within ten days after its arrival) — as I may do with any EBC selection.

My Name

Mailing Address

City, State, & Zip

Parish

Every diocese has been blessed with at least one priest (nowadays more), who was not afraid to be thought of as high Church. Usually he was a loving and loveable fellow always called "Father", maybe a little eccentric, but highly respected by clergy and laity alike (if only because of his learning), whose church literally smelled of prayer, worship, holiness, mystery, and maybe a little incense, and whose well-trained acolytes and congregation performed strange ecclesiastical gymnastics; he would celebrate a daily Mass as well as say the offices of Morning and Evening Prayer; he had regular hours for hearing confessions — very Romish, people used to say; but when you went to his church you knew where you were and why you were there — in God's house to worship God.

We still have extremes, both old and new ones, but the former ones are far less apparent or fearful as they once were, and many priests are now teaching a full sacramental life and enjoying the once-detested trappings — vested choirs, crucifixes, candles on the altar, paschal candles, even eucharistic vestments that are emblazoned with such words as JOY, PEACE, LOVE. Manners as well as hopes and fears have changed a great deal in the last few decades.

The Anglican Digest

8M14-73-III

CLIP, FILL OUT, AND MAIL TO: THE EPISCOPAL BOOK CLUB, HILLSPEAK, EUREKA SPRINGS, ARKANSAS 72632



As things are turning out the high and crazy may not have been so crazy after all; indeed much that is common in the Church today may be credited to those sincere priests and laymen who, often in the face of ridicule, staunchly set forth the faith of the Church and enriched its practices: they are part of our history, and in these days of ecumenicity (is that term on the way out too?), we would do well to know first our own kin in the Church and respect them, if not applaud them, for their steadfastness in the faith and their contribution to our worship of Almighty God and a greater reverence of His holy Name and house.  
—From "Embertydids"



## BEST WAY

THE PAROCHIAL system is the best way by which the Church's regular work and worship are furthered — and the key person in the system is the parish priest.

Let it never be forgotten that specialist ministries — and some, such as chaplains to schools, prisons, hospitals, are indeed necessary — can never replace the ministry of parish priest. Industrial chaplains, worker priests, auxiliary priests — none of them can replace or even

match in importance, in the total field of Christian enterprise, the pastoral work of the parish priest ministering to the people in his care, day in and day out.—The recently retired Bishop of Carlisle (Province of York)



## FRIEND

DON'T let cynics and the worldly-wise people fool you. They may scoff at some old hymns, but one of the most celebrated psychiatrists of modern times did not share their view: the late Carl Gustav Jung went out of his way to recommend hymns to his patients. Because Dr. Jung thought that we keep a large portion of our troubles, worries, and fears to ourselves, he advised his patients to share their troubles with God, and added that nothing could help them more than hymns that invite an unburdening of the soul. One old favorite that he recommended in particular was,

*What a friend we have in Jesus,  
All our sins and griefs to bear:  
What a privilege to carry  
Everything to God in prayer:*

*O what peace we often forfeit,  
O what needless pain we bear,  
All because we do not carry  
Everything to God in prayer:*

—Taddled from *American Review of Eastern Orthodoxy*

## IT WAS, TOO

The Prodigal Son was the subject of the Church School lesson, and the priest who had paused to visit the children's class spoke about the character of the elder brother.

"But amidst all the enjoyment," said the priest, "there was one to whom the preparation of the feast brought no joy, to whom the prodigal's return gave no happiness, only bitterness, one who did not approve of the feast and had no wish to attend it. Now, who can tell me who it was?"

Silence for several moments; then a hand raised, and a small sympathetic voice said, "Please, Father, it was the fatted calf."

—From a parish newsletter

## TETE-A-TETE

A noted astronomer making a transcontinental flight was seated next to a learned theologian. Noting the clerical collar, the astronomer condensed Christianity quite compactly by saying, "Please, let's not talk about religion. Religion can be boiled down to 'doing for others what you would have them do for you.'"

The priest, recognizing his much publicized companion, replied, "Let's not talk about astronomy, either. It all boils down to 'twinkle, twinkle, little star.'"

—A parish paper

## HELP!

The Vicar of a fairly large and active parish in England wrote to an American friend (a layman) that he no longer had a curate, but fortunately was in good health and able to take all the services. "It is in the Sunday School," added the Vicar, "that I am in greatest need of help. Since Easter I have been carrying on with three young ladies."

The American asked his wife if she would mind if they returned to England so that he might help the priest.

"How?" she asked. "With the three young ladies?"—Submitted

## EXPENSIVE HABIT

While eating out, a Churchman observed two young women dressed in what he decided was about the neatest and most modern religious habit yet devised for the modern nun. To show his approval, he asked the waiter to ask the Sisters if they minded his picking up their check. On his way out, he stopped for a bit of conversation with the two ladies. The exchange was a bit confusing on both sides, and it was only as he reached the door that he realized that he had invested \$11.23 in nurturing two airline stewardesses.—Taddled from a parish paper

## WE RECOMMEND

◆ Church School superintendents: Writing to Morehouse-Barlow Co., 14 East 41st Street, New York City 10017, and asking for a copy of its "Curriculum Planner", which gives information about a full range of proven materials for students and teachers, including four brand new courses. The firm, first called Morehouse Publishing Co., and located in Milwaukee, then Morehouse-Gorham, in New York, and now Morehouse-Barlow, has been serving the Church faithfully for several generations.

◆ For those who contend that the language of the Book of Common Prayer is "quaint" or "archaic", the consideration of the following prayers, for private use, that appeared in the Prayer Book used throughout the reign of Elizabeth I: (1) *At the lighting up of candles:* Lord Jesu Christ whiche hast graunted unto all men the sweete stilnesse of the night, to refreshe the pores of their sillie bodies, and to put awaie the cares of theyr mindes, and to asswage their sorrows, I beseech thee lighten thou then the eies of

my minde. (2) *At the setting of the sunne:* A droopie night over-deepeth the mindes of them even at high noontide, which depart from thee. But unto them that are conversant with thee, it is continuallie cleare day light.

◆ A light-hearted but sensible book on alcoholism, titled *How About a Drink*, by Robert R. Robinson, published in paperback at \$2.45 by Westminster Press, Philadelphia, Pennsylvania 19107. The author is the former Director of Education for the Addiction Research Foundation of Toronto and has had many years of experience in dealing with the problems of drinking people. The book could be used as an excellent resource in studying or discussing excessive drinking.

◆ Skipping two recently published books by Morton Smith, *The Secret Gospel* and *Clement of Alexandria and A Secret Gospel of Mark*. Basing his conclusions on contents of a spurious letter (supposedly by Clement of Alexandria) which Smith alleges were originally in



the Gospel According to Saint Mark, the author asserts that Jesus and the early Christians dabbled in sundry acts of sex and magic. Just as the 1920s sought to make a social reformer out of Jesus and the 1960s depicted Him as a violent revolutionary, so it seems the current vogue for the occult influences some to distort Jesus' character in yet another distressing way.

◆ One of the places where used stamps are gladly accepted and sold for good cause: The De-Koven Foundation, 600 - 21st St., Racine, Wisconsin 53403, which is operated by the Community of St. Mary.

◆ Telling anybody, who has difficulty seeing, about a new Christian magazine in large type called *Insight* and published by the John Milton Society for the Blind in Canada, aided by a grant from the Women's Inter-Church Council of Canada. The magazine is published eleven times a year and is available free to anyone who is visually handicapped. Write to the Society at 154 University Avenue, Toronto, ON, Canada M5J 1T4.

◆ If you want to see how the Church is spending your money, write to Mrs. Ruth Cheney, 815 Second Avenue, New York City 10017, and ask for a copy of "Why GCYP" — a report of the General Convention

Youth Program. You'll have your eyes opened and, perhaps, purses shut.

◆ That you pay a visit to Merchants Hope Church, the oldest Anglican Church still standing and used as a house of worship in the United States. Located near Hopewell in Prince George County, Virginia, the charming colonial brick building is 60 by 25 square and was erected in 1657. It was named after a plantation and a ship both called *Merchants Hope* and owned by a group of Londoners who gave land for the Church.

◆ To anybody desiring to find a loving home for an old four-poster, high off the floor (a three-legged dog, who is a member of the family, has to sleep under it): Write to the Editor of TAD.

◆ To everybody: Writing to the Church Insurance Corporation, a subsidy of the Church Pension Fund, 800 Second Avenue, New York City 10017, and asking for a free copy of the very helpful booklet, "Forty Ways to Protect Your Home". You'll be embarrassed to find how many ways you've missed.

◆ To anybody who has mislaid the address of the Teal Curriculum: writing down POB 348, Granby, Colorado 80446. By the way, the Teals have not only enlarged their plant and put in more equipment to meet

the demand for their materials, they have also added a new item: "The Eucharistic Christian Year", the first in a new series for young people and adults; each insert carries a brief commentary on the collect, epistle, and gospel for the day and any special day during the week, plus directions for meditation.



## FORWARD...BACK

A RECENT Convention reaffirmed man's headship in home and Church, a move decried and lamented by some as "backward looking". At the moment I don't really care about the merits or demerits of the resolution; what really interests me is the use of the phrase "backward looking."

Frightened liberals fear that we may look back, catch a glimpse of our carefree ancestors swinging by their caudal appendages, and be filled with envy; they may even fear that we may look at the past and like what we see. To such people, the past only is full of mistakes, while the future holds only promise.

I hereby reserve for myself the right to look backward, forward, or anywhere else to find truth and value.

Many years ago one of my fellow newspaper reporters commented. "You were born in the wrong generation." Nonsense! If it comes to that, I was born in the wrong century. I am, of course, willing to entertain the possibility that the whole century is out of step, but the fact that, in the providence of God, I was born in the twentieth century does not put any burden on me to prefer the follies of my own age to the wisdom of some other age.

Somebody has commented that all it takes to make a man a conservative is for him to find something worth conserving. Surely even the most liberal person can imagine a 1984 scene of totalitarianism, and take a longing backward look to some past time of personal freedom.

So straighten up the line there, friends. Heads up! With a spit polish on our high button shoes, our bowlers firmly on our heads, watch fobs swinging in the breeze, eyes set firmly backward let us march rearingly into the sunrise. All together now — Hup, two three four! —Eutychus V in *Christianity Today*



*The trouble is that too often charity not only begins, but ends, at home.*—Anon.

## TRANSLATION

ALL MANKIND is of one Author, and is one volume; when one man dies, one chapter is not torn out of the book, but translated into a better language, and every chapter must be so translated; God employs several translators, some pieces are translated by age, some by sickness, some by war, some by justice, but God's hand is in every translation, and His hand shall bind up all our scattered leaves again, for that Library where every book shall lie open to one another.—John Donne



## EXCUSES, EXCUSES

AN AVID spectator at sports events, a parish priest stopped attending. When asked for his reasons, he presented the following: "Every time I went, they asked me for money. The seats were too hard, and the people with whom I had to sit did not seem very friendly. I went to many games, but the coach never came to call on me. The referee made a decision with which I could not agree. Sometimes games went into overtime and I was late getting home. The band played some songs I had never heard before.

The games were scheduled when I wanted to do other things. Anyway, I was taken to too many games by my parents when I was growing up."—A parish bulletin



## WISHING WELL

WE WISH that somebody would purchase an estate next to Hillspeak, take it over and enjoy it, and then leave a portion of it to SPEAK. The asking price is \$325,000, and the property consists of 637 acres, including much of Pond Mountain, the second-highest in these lovely parts, of which SPEAK already owns a wedge. There is (1) the 1953 main house, with master bedroom and bath, three bedrooms and bath, parlor, dining room, kitchen, separate bedroom, bath, office, and sewing room; good-sized basement, strong room and garage for two cars; almost a full length porch; (2) a guest house, with two bedrooms, bath, parlor, kitchen, and nice porch; (3) 1967 recreation building, with kitchen, bath, and two-car garage; (4) outside, but heated, swimming pool, with toilet and dressing room; and (5) two ponds and a lake with fishing pier. *The Anglican Digest* happily will pass along any inquiries.



## ISLAND

THE ONLY church on Tristan da Cunha, an island 1600 miles from Cape Town and 2300 miles from Rio de Janeiro, recently celebrated its 50th anniversary. The Church of St. Mary the Virgin, a long, narrow, whitewashed building constructed totally by volunteer labor, is located on what is sometimes described as the world's loneliest island. Tristan da Cunha was discovered in 1506 by a Portugese navigator who gave the volcanic peak his name. The island is inhabited by 289 people and is under the ecclesiastical jurisdiction of the Archbishop of Cape Town (Province of South Africa)  
—*The Living Church*



## ACCORDING TO—

● A layman: I can report that during my devotional reading and meditation this morning it came to me suddenly that prayer and meditation is the most important thing that one does all day. It seems strange, and somewhat embarrassing, that I had never thought of this in these terms before.

● A college professor: Thucydides once pointed out, quite

rightly, that the word, written or spoken, has to come out of thought and that the effectiveness or ineffectiveness of the word depends on the thinking that lies behind it. Our technological ability to produce and transmit words has outrun our ability to control the quality of the product: we are better able to inspect a TV set than we are to inspect the verbiage that emanates from it.

● A college chaplain: In the last few years I have been in close touch with large numbers of young people who have turned to Eastern gurus for spiritual guidance which they assumed Western Christianity was too superficial to provide. The most desperate need at present is not for more socially active or more involved priests, and so on — although they are important, but for more priests who are competent spiritual directors, for men whose lives are steeped in prayer and contemplation.

● A reader: To remove seam or hem lines, combine 1 tablespoon white vinegar with 2 tablespoons water, dampen the crease and press at a temperature suitable for the type of fabric. The solution will not stain and it can also be used to set a crease in pants. It's the only thing that will work on polyester knits.

## OULD FOX

An American Roman Catholic priest, visiting in the north of Scotland, found a small hotel and decided to spend the night there, before going south.

The owner of the hotel was the whole staff — bellboy, porter, everything. After the priest signed the register, the proprietor took his bag and led him up three flights of stairs to his room. Over the old brass bed hung a large oil painting. The priest was enthralled by its magnificence.

"What a beautiful portrait of our Holy Father the Pope!" he exclaimed.

The Scotsman scowled and muttered, "The miserable ould fox!"

Shocked, the priest admonished, "I hope you are not referring to His Holiness."

"Certainly not," replied the Scotsman angrily. "I am referring to Angus MacNaughton who sold me the picture and told me it was Bobby Burns in his royal Masonic regalia!"—A parish newsletter

## CHRONIC CASE

As an elderly hotel guest was being revived after collapsing, he was asked urgently if he were a diabetic. "No," said the recovering patient, "I'm an Anglican."—*Little Chronicle* (Society of St. Francis)

## GOOD FIGHT

In his welcoming remarks to the Diocesan Convention, the Rector of the Host Parish said that first aid was available for any who might be "wounded" during the conference. A few moments later, before making his annual address, the Bishop remarked: "Some of us thought we were coming to a battleground, but we didn't think it was going to be that bad."—A diocesan periodical

## DESCENT

A little boy was taken to witness a baptism and was greatly impressed by what he saw. Later that day his mother overheard him as he dipped his teddy bear in a mudhole: "In the name of the Father and of the Son and into the hole you go."—A parish paper

## GROUNDING

A twelve-year-old boy who had just witnessed his bishop break ground for the new parish building and who was a candidate for Confirmation, was asked to state the duties of the three Orders of Ministers. He did quite well until he came to the duties of a bishop. After some twisting in his chair, he snapped his fingers and said, "I've got it! The bishop is the man who turns up the dirt."—From a letter

THE CHILD,  
THE SEED,  
THE GRAIN OF CORN,  
THE ACORN ON THE HILL,  
EACH FOR SOME  
SEPARATE END  
IS BORN  
IN SEASON FIT,  
AND STILL  
EACH MUST IN  
STRENGTH ARISE  
TO WORK  
THE ALMIGHTY WILL.

*Robert Louis Stevenson*

Lettering by Tom Goddard



## THANKSGIVING

A LETTER from the Wardens and Vestry to the retiring Rector: You have developed the strong spiritual life of the parish by your wise direction. Through the establishment of daily Celebrations and the Offices, and through the constant accessibility of the other sacraments, many people have had a chance to come closer to God. With your example many men have offered themselves for the Priesthood. As a spiritual director and counsellor you have shown the way of God to countless individuals by directing them in the life of prayer and assisting them in their search for understanding of themselves and their relation to God.

Beyond your work as priest, you have increased the good reputation of the parish by your active participation in diocesan affairs. You have seen to it that we meet our financial obligations to the diocese. You have given of your time and wisdom in service on several diocesan committees — finance, college work, canons, and, most important, the Standing Committee.

We thank you and God for your many years of faithful service.—A parish bulletin

## HEALTH & SAFETY

THE CUSTOM of saluting as one goes over the gangway and on to the ship, originated in early times when seamen were even more daring than today's astronauts, and sailed away from Europe in tiny vessels no larger than a modern yacht with very little chance of returning. The intrepid men placed their trust in God to protect them from storm, shipwreck, disease, and starvation, and as a constant reminder of the presence of God, they nailed a crucifix to the mainmast of their ships and upon boarding or leaving their vessels they turned towards the crucifix and made the sign of the cross or touched their foreheads and uttered a silent prayer for guidance and protection. Long ago crucifixes disappeared from mainmasts and now the mainmasts themselves have gone, but the custom of saluting as one boards or leaves continues.—The Northern Churchman (Australia) [NOTE: The word salute comes from *salutare*, Latin for health or safety.—Ed]



"Love is not love until you give it"—The Diocese of Johannesburg *Watchman*.



## LAMBETH

THE ARCHBISHOP of Canterbury has emerged as a champion of the Lambeth Conference and as a critic of those who suggest that the ten-yearly gathering of Anglican bishops is obsolete. In his address to a recent Convocation of Canterbury the Primate said that he greatly deprecated talk about the Anglican Communion's being likely soon to disappear; he admitted, however, with regard to the bonds of union in the Anglican Communion, that there had inevitably been a change of emphasis.

"It is no longer true that the Book of Common Prayer is a main bond of union, as liturgical revision has proceeded in most Anglican provinces. I think it is true, however, that

the influence created by the Book of Common Prayer remains considerable."

The Archbishop expressed the belief that the See of Canterbury was still "a symbolic focus of Anglican unity," if only because it had been impossible to define the Anglican Communion without it.

"Here I have found a certain ambivalence of attitude. Inevitably there are Anglican Churches overseas which are suspicious of the Church and State relation in England and do not want to feel themselves in any way an English-led communion. I believe, however, if an Archbishop of Canterbury will identify himself with the Communion as a whole and try to be less an English prelate and more a servant of the Anglican Communion, as widely as he can, the See of Canterbury, will continue to have its symbolic role.

"I believe, however, that no bond of our Anglican union is stronger than the fellowship between the Anglican bishops — and rightly so, since it is the historic role of the bishop to represent unity between, as well as unity within, the several Churches.

"I would deprecate the suggestion, of which we have heard a little in recent years, that the role of the Lambeth Conference

is obsolete. The present Anglican Consultative Council, which meets every two years is no substitute, and was never designed to be a substitute, for the Lambeth Conferences.

"There is nothing sacrosanct about the name Lambeth or about the locality where the bishops may meet, but, as a mode of association between the Anglican provinces, nothing is more characteristic or more necessary than the meeting from time to time of the bishops drawn from every province, together with bishops from sister Churches in communion with us."—*Church Times* (London)

## ARCHIVES

THE ARCHIVES and library of The Church Historical Society serve the Church as its principal agent in preserving and making accessible not only all official documents and papers of the General Convention and its Joint Commissions, and of the Executive Council, but also valuable papers, personal and otherwise, for the most part unpublished, of many bishops, other clergymen, and lay persons, and of organizations that have assisted the American Church throughout its history.

Its archival treasures are an indispensable resource for knowledge of, and research into, the life and mission, at home and abroad, of the Church in all periods, and of its place and influence in America and other societies where it has been active.

The Society's quarterly *Historical Magazine* publishes inventories of the archives, as well as studies by competent scholars of the history of the Church and its achievements, including related subjects in the history of other Anglican Churches.

Only until recently has the General Convention appropriated any funds for the CHS, which for the last three years has got along with a budget of about \$35,000. The Society is hoping that the Louisville Convention will increase its appropriation so that a total of \$60,000 will be available. The entire operation is housed on the second floor of the Episcopal Theological Seminary off the Southwest; its mailing address is POB 2274, Austin, Texas 78767.



Those who listen to a sermon have a right to expect that the truth of God will be set forth with honesty, vigor, and charity; but they must in turn be prepared to respond.—A parish bulletin



## THE PRESENCE

**C**OMMUNION with Christ in the Eucharist presupposes His true presence, effectually signified by the bread and wine which, in that mystery, become His Body and Blood. The real presence of His Body and Blood can be understood, however, only within the context of the redemptive activity whereby He gives Himself, and in Himself, reconciliation, peace and life, to His own. On the one hand, the Eucharistic gift springs out of the Paschal mystery of Christ's death and resurrection, in which God's saving purpose has already been definitely realized. On the other hand, its purpose is to transmit the life of the crucified and risen Christ to His body, the Church, so that its members may be more fully united with Christ and with one another.—Anglican-Roman Catholic International Commission

## BURIALS

✠ Mary Ellen Chase, 86, distinguished educator (English literature; University of Minnesota and Smith College) who

retired in 1955 to continue writing good books, many of them about New England or the Bible; from St. John's Church, Northampton, Massachusetts.

✠ William Godsell Wright, 69, Bishop of Nevada from 1960 to 1972 and for seven years earlier Director of the Home Department of the Executive Council; from Trinity Church in the see city of Reno.

✠ Sister Mary Margaret, 92, a member of the All Saints Sisters of the Poor, who served at homes for girls and aged women; from the Convent chapel, Baltimore, Maryland, in the 62nd year of her profession.

✠ George Purnell Gunn, 69, V Bishop of Southern Virginia (consecrated Coadjutor in 1948, he succeeded to the see in 1950 and retired in 1971); from the Church of the Good Shepherd, Norfolk, of which parish he was rector for 16 years.

✠ James Eblen Allison, 75, Texas-born attorney, oil company executive, and diligent servant of God and man; trustee of the Diocese of Oklahoma, of the Theological Seminary of the Southwest and of St. Simeon's Home (a top-notch retirement center which he helped found in 1961); active in various state and community enterprises; from Trinity Church, Tulsa, of which parish

he was a vestryman for twenty years and sometime senior warden.

✠ Arthur John Bryant, 61, since 1965 Chairman of A. R. Mowbray & Co. (his father had held the same position), one of the most distinguished publishing firms in the Anglican world (it began in the middle of the last century when Alfred Richard Mowbray, a schoolmaster who had moved to Oxford, saw the need for a bookshop through which tracts and other publications could be issued for the furtherance of, as he put it, "the teaching of the Catholic Movement"), who supplied the 20-year-old Episcopal Book Club with many of its selections (he was a frequent Hillspeak visitor) and whose "secular calling was part of his religious life"; in England.

✠ Hugh Clark Laughlin, 69, retired Owens-Illinois executive (he had more than 40 years dealings with the glass industry, many of them as legal counsel), trustee of Kenyon College, Gambier, Ohio; President of the American Committee for KEEP (Paul Rusch's education, health, youth, and faith program in Japan); a former member of the Church's Executive Council and four times deputy to the General Convention; and father of a priest; from the Church of St.

Michael's-in-the-Hills, Toledo (Diocese of Ohio), of which parish he had been a founder and first senior warden.

✠ Franze Edward Lund, 63, China-born son of missionaries, distinguished American educator, President of Alabama College (1952-1957) and Kenyon College (1957-1968), and since 1969 Chairman of the Department of History and Political Science at Virginia Commonwealth University; from St. Paul's Church, Richmond.

✠ Harvey Samuel Firestone, Jr., 75, Chicago-born and former President and Chairman of the Firestone Tire and Rubber Company, which his father founded, and for which he arranged in 1926 the 99-year lease on one million acres of rubber producing land in Liberia, and which he saw become the world's second largest rubber company (23 countries; \$1.3 billion annual sales).

✠ William Wallace Horstick, 71, II Bishop (1944-1970) of Eau Claire (the NW third of Wisconsin); from Christ Church Cathedral.

✠ John Colin Stephenson, 58, a priest since 1940, Master of the College of Guardians of the Shrine of Our Lady of Walsingham, Honorary Canon of Norwich Cathedral, and author of the EBC selection *Merrily on High*; in England.



## SPIRITUAL HUNGER

**Y**OU PROBABLY hear it said, as I do, "People are hungry for real religion." I believe that they are. They always have been and always will be, because human beings have needs and desires that cannot be satisfied by things, or other people, or power, or pleasure, or knowledge. Man does not live by bread alone. Spiritual needs can be met by only the Spirit.

Most of us have an abundance of things — an abundance unacknowledged partly because we have acquired them gradually and partly because adventurers, working on our innate cupidity, make us want more. In a time of unprecedented affluence, we see old values rejected, old institutions vanishing, old rules discarded, and, in the resulting confusion and uncertainty, we long for the sureness, order, and sense that can come only from "religion".

We all are aware of the rise of new religious movements and the revival of ancient faiths and cults: one look at a bookstore shows a bewildering variety of

titles in areas from "scientology" and sexism to witchcraft and Satanism — even the dreary ones of astrology, spiritualism, Oriental religions, and drug-induced "mind-expansion".

For the knowledgeable and sincere Christian, a turning from the completeness of Christianity to part-truth or downright error (or worse) is tragic. Christianity has every element necessary to satisfy man's inner hunger — his every spiritual need. In its fullness, Christianity contains all the elements that seem attractive in most of the other religions. Too often and all too long, our glorious Faith has been presented in a partial or distorted form that does not, and cannot, satisfy us.

Those who know the splendor and completeness of Christian spirituality weep to see young people turning to Zen and Vedanta for satisfaction of spiritual needs which could be filled naturally and fully by the religion of their own baptism. We should, however, go easy on blaming such people, because we ourselves have



failed to teach the fullness of the Faith, and what we have neglected most is in the area of "spirituality": long on the intellectual approach and on social action, we have been short on developing a personal closeness to God.

There are many reasons: the tendency of our age is materialistic, pragmatic and sensuous; to most people, the spiritual life seems unreal and unnecessary; our seminaries have taught little about the inner life, and consequently too many priests have

failed to become men of prayer, and understandably are timid about teaching what they do not know intimately. Because the spiritual life demands discipline and sacrifice few people are willing to work at it.

No wonder we are undernourished spiritually! Simone Weil said it thus: "The danger is not lest the soul should doubt whether there is any bread, but lest, by a lie, it should persuade itself that it is not hungry." There you have it.—From a letter by the Bishop of Georgia

## LEARNING

WHO SAYS that teaching is dull? I am privileged to teach art in a Church-related private school and am always amazed at how so many ideas come together in a child's drawings. It is indeed wonderful that out of the maze of words, ideas, and impressions that are stored in a child's mind, a correlation eventually comes about.

A fourth grader was seriously drawing "The Last Supper" when he looked up and said "I don't know how to draw a turkey."

Puzzled, I explained that turkeys were peculiar to America and that Palestine had none.

"Oh," he said, "could I use a lamb?" That seemed sym-

bolically correct, so he drew a leg of lamb on the table of the Lord's Supper.

Another fourth grader was greatly impressed by the account of the Crucifixion. He labored over his drawing of three crosses, with figures, on a high hill but angels seemed to puzzle him. Since he knew how to depict wings of birds, we started from there, and soon his angels were surrounded by golden light. After a time he spoke up, "What kind of shoes do angels wear? Gym shoes?" We settled for barefeet or sandals.

Both pictures were very good. In our own ways we can praise the Lord.—A letter

## BY WILL AND DEED

★ In Kansas City, West Missouri's downtown Grace and Holy Trinity Cathedral Parish will receive for its endowment fund nearly \$500,000 from the estate of the late Mrs. Charles H. Carpenter and \$30,000 from Winifrede Repp Railey, both long-time members; and St. Luke's Hospital will receive \$150,000 from the estate of the late Mrs. Ray Niles, a member of St. Andrew's Parish.

★ The late Dorothy E. Ince, a widow, who with her husband retired to Tyron (Diocese of Western North Carolina) in 1951, left \$40,000 to the Diocese, \$20,000 in trust for the local Church of the Good Shepherd, \$220,000 to her own parish, Holy Cross, and \$20,000 for the parish's McGavern Scholarship Fund, named after Mr. and Mrs. Charles McGavern who were killed some years ago in a plane crash.

★ Homer T. Hirst III, of San Francisco, California, who retired as Vice President of the Xerox Corporation in 1968,

after 24 years with the firm, has added \$320,000 to the principal of a remainder unitrust fund that he set up a year ago (the total is now over \$600,000) for Shattuck School, Faribault, Minnesota, from which he was graduated in 1922.

★ The late William Foster Peirce, President of Kenyon College, Gambier, Ohio, for forty years (he retired in 1937), who for that purpose became a priest in 1901, left, after the death of his wife, to the College his library, some furniture for Cromwell Cottage (traditionally the president's residence), and the proceeds from the sale of his house and 28 acres, known as Ladybird Forest, near Bel Air, Maryland.

★ Niles Trammell, former President and Board Chairman of the National Broadcasting Company, who lined up such radio network favorites as Amos 'n' Andy, Lum and Abner, Fibber McGee and Molly, and Eddie Cantor, and found the sponsors to pay for them, and who went to Florida in 1952 to run some TV stations, left approximately \$500,000 to the University of the South, from which he was graduated in 1915.

★ Because Morningside Manor, Austin (Diocese of West Texas), was helpful to one of her

close friends, Miss Naomi L. Dinsmore left \$85,000 to the nursing home, which is operated by the Diocese for the benefit of Episcopalians in need of assistance.

★ Since assuming in 1970 the operation of St. Michael's Farm for Boys, Picayune, Mississippi, the monastic Congregation of St. Augustine has received for that work almost \$70,000 in bequests; six more wills are in probate. The constantly-expanding Farm was established in 1954 to help boys whose problems or environment made them the concern of juvenile officials and courts. As of a year ago, only four of the 173 "graduates" were known to have had any further difficulty with the law.

★ The Kresge Foundation (assets: \$450 million), Birmingham, Michigan, has given \$50,000 towards the \$1 million student union now going up at the University of the South.

★ The Episcopal Theological School, Cambridge, Massachusetts, has been given \$40,000 by the Arthur Vining Davis Foundations (aluminum money) for the "field education" of seminarians in the Greater Boston hospitals.

★ Christ Church, Deposit (Diocese of Albany), New York, has received some \$50,000 from

the estate of Ben F. Chase, a Floridian, who married there, spent summers thereabouts, and returned with his wife for the 60th anniversary of their marriage in the church.

★ Miss Mabel Skinner left \$20,000 to her home parish, St. John's, Fort Hamilton, Brooklyn (Diocese of Long Island), New York.

★ Christ Church, Cordele, in the Diocese of Georgia, has received a bequest of \$10,000 from Mrs. Dobbin Holmes, a long-time member of the parish.

★ Mrs. Georgia Tilton, late of Pasadena (Diocese of Los Angeles), California, left \$10,000 to her home parish, All Saints

#### NICE WAY TO DO IT

When the treasurer of St. George's Chapel, Glenn Dale (NE in the Diocese of Washington, D.C.), Maryland, went to prepare the Sunday offering of money for deposit, he found a letter from Washington attorney, Paul M. Niebell and Mrs. Niebell, of nearby Lanham that referred to their enclosed gift for St. George's Endowment Fund; the check was for \$50,000.

## REQUIREMENTS

IN CONSIDERING ordination of a man to the priesthood, a bishop should look for a person who is:

A man of prayer.

One who believes and teaches the faith of the Church as found in the Gospel.

A man of imagination who can see and encourage new ways of meeting the needs of Church people.

Not a tyrant, but a strong leader.

A humble man, not puffed up with his own importance.

One who loves people, "since the love of God must be expressed in a love of God's creation and shown in the joy of it all".

A pastor, a shepherd of his flock.

A disciplinarian, for he must also deal with men who can no longer accept the faith or fall prey to secular pressures.

A liturgist who guards the Church's treasure of worship rites and services yet who welcomes new understandings and ways of celebrating God's glory.—The VIII Bishop of Chicago (1954-1971).

## FRUSTRATION

COMMITTEE chairmen of the Canadian Church's Province of British Columbia recently were asked what aspects of the ministry they found frustrating. Answers:

§ Misfits are costing the Church large sums of money.

§ The best trained workers ought to go to the Missionary Dioceses.

§ I never felt called to a ministry of issuing pamphlets and questionnaires or of doing a lot of other things which do not require the grace of ordination.

§ The expensive packets I receive frequently from Church House leave me cold.

§ My ministry was never frustrating until I became involved in time-absorbing matters which have hindered rather than helped my work as priest and pastor.

§ I cannot see that God's call to me meant that I should attend so many meetings, listen to so many reports, etc., as I have had to during the past year; I find little of it helpful.—Taddied from the *Caledonia Diocesan Times*



*The Church and the Eucharist are realities that are equally inseparable and worthy of reverence.*—A parish bulletin



## IMPRESSIONS

After a recent visit by the Bishop of Rhode Island to a Church School, the teacher asked a class of eight-year-olds to write out what they thought of the Bishop. The answers: "I thought the Bishop was a very nice man. I like the farren accent."

"He carry a crock around with he. He is also funny, but he had to harry out."

"He came and he went."

"He is a nice guy."

"He came and he asked a lot of quwchins. He didn't stay very long."

"I was afraid of him but now I'm not."

"I had a tummy acke."

— Taddled from the *Rhode Island Churchman*

## ARGUMENTUM

### A POSTERIORI

The young curate was upset over his wife's purchase of a new dress. "Darling," he said, "What made you do it? You promised me you wouldn't buy a new dress."

"I guess the devil tempted me," she replied.

"Then why didn't you say, 'Get thee behind me, Satan'?"

"I did but he whispered that it fits beautifully at the back, too."—*Caledonia Diocesan Times*

## DISCIPLINE

Ushers will swat late comers at these (\*) points in the service.—Footnote in a parish bulletin

## QUAKER OATH

A Quaker became exasperated with his cow for kicking over a pail of milk. He warned, "Thou knowest that, because of my religion, I can't punish thee; but if thou dost that again, I will sell thee to a Baptist preacher and he will beat thee so that thou won't be able to kick it over again.—A parish bulletin

## AS USUAL

The Sacrament of Confession is available at the scheduled times and at other times by appointment. Confessions will be hard in the customary manner.—A parish bulletin

## HUSHERS

A tiny boy was warned by his slightly older sister that he wouldn't be allowed to talk in church. "They just won't let you say a single word," she said. "Who won't?" he asked. "The hushers," she said.—A parish bulletin

## CIPHER

"John West's efforts to get wound out of the organ were in vain."—A parish bulletin

## SAFE

**P**RESIDENT Washington made the following entry in his diary after attending services at the German Reformed Church in York, Pennsylvania on 3 July 1771: "There being no Episcopal Minister present in the place, I went to hear morning service in the Dutch Reformed Church — which, being in that language not a word of which I understood I was in no danger of becoming a proselyte to its religion by the eloquence of the Preacher."—Taddled from *The Tannenburg Organs*



## HELPS FOR HARASSED PRIESTS

**R**EAD Morning and Evening Prayer every day for one month and make a 15-minute meditation on your ordination vows.

2. Forget your "image". Be a humble person. Never mind that you are an insignificant person.

3. Care more for souls than for social action. Make use of daily intercessions.

4. Preach four sermons exalting Jesus Christ, Son of God, Saviour of the World, and

spend adequate time on sermon preparation (see Phil. 2:5-11).

5. Let your emotions take over your reason once in a while.

6. You are God's partner; don't go it alone.

7. Forget success; don't allow yourself even to think about success.

8. Building a new church is often more pride than necessity. Verily, it hath its reward!

9. Forsake and set aside all worldly cares and studies — including *Playboy* and the stock market reports. Discipline your body.

10. Follow Jesus as your example in your daily life. Live Jesus in your heart. Always! —A priest (in *The Living Church*)



A soap manufacturer said to a priest, "The gospel you preach hasn't done much good, for there's still a lot of wickedness and wicked people." Later the priest remarked as they passed an exceedingly dirty child making mud pies, "I see that soap has not done much good in the world, for there is still much dirt and dirty people." "Oh, well," said the soapmaker, "soap is useful only when it's applied." The priest replied, "Exactly." —Taddled from a parish paper

# AT TABLE

THE WRITER went to England stayed about one year for the further training at the House of the Sacred Mission, Kelham, from 1952 to 53. The writer had many chances to be invited to the home dinner. What was impressed very much was the scene that a papa cut and sliced meat and distributed pieces to each one's plate. This manner of table looked very ceremonial. The writer first thought that meant the man's sub-ordinate state. Because in

Japan the mama or eldest sister distributes usually rice to each one's bowl and also distributes a soup to each cup. Yet the writer noticed man of senior rank also authoritatively distributed pieces of meat at the monastery, boys schools, ships and the military camps. Thus the writer came to the conclusion the right of distribution of food might have some connection with power and authority of patriarch or matriarch.—A Japanese priest



Jesus passed Zacchaeus' town one day —  
The better Whom to see,  
That four-foot-five of Revenue  
Did shinny up a tree.

The Lord smiled on Zacchaeus:  
"Descend, good man, I say;  
For I would have a talk with you,  
Ere comes the Judgment Day."

They talked. The gorged did disgorge,  
And what he'd done undo —  
Do all the Income Taxers so?  
Just name me one or two!

—From a parish bulletin


*Moved by the profits to be derived from office and the handling of public property, men want to hold office continually . . . Politicians in office have a habit of doing a number of things in order to spite their enemies or favor their friends. —*

## CHALLENGE

IN OUR small parish, we cannot offer a large or fancy program, but we can give a chance to grow and serve with us, as we strive to plant in our little corner a light that will guide those who come after us. With only a handful of us, we face a challenge that will test our Christian devotion and courage — no one ever drifts into an achievement: any sincere, loving hearts who will join our small group will find the rich reward of forgetting themselves in serving a pioneering cause for Christ and a Lord greater than self.—A parish bulletin



## QUARTER WATCH

 THE COMMUNITY OF the Transfiguration, a religious order for women that works with children and the aged (the mother house is in Glendale, Ohio), celebrated its 75th anniversary on the Feast of the Transfiguration. The Order was founded by Eva Lee Matthews, whose brother Paul Matthews later became V Bishop of New Jersey (1915-1937), and who at the time was Rector of St. Luke's Parish (the church was later

demolished) where she, with Beatrice Henderson, made their vows before the II Bishop of Southern Ohio.

¶ The new and fourth president of the Republic of Ireland (Eire), and former Deputy Prime Minister, is an English-born Anglican. Erskin Hamilton Childers, 68, was installed at Dublin Castle following an inauguration ceremony at the local Cathedral Church of St. Patrick, at which the Archbishop of Armagh and Primate of All Ireland, and Metropolitan, presided. The Church of Ireland, of which the new President is a member, dates its succession to A.D. 444 and St. Patrick, is divided into two ancient provinces: Armagh, with eight dioceses in the north, and Dublin, with six dioceses in the south, and has a communicant strength of about 500,000. During the Reformation, which was less severe than in England, the Church of Ireland lost the majority of its people to the Roman Church, which now has four provinces and 28 sees — and about 75% of the people.

¶ TAD would welcome the name of the author of the verses which begin, "The Lord preserve thy going out, the Lord preserve thy coming in . . ."

¶ This year the Sisters of St. Margaret celebrate the hun-



dredth anniversary of their Order's work in the United States. The Society of Saint Margaret was founded in England in 1854 by John Mason Neale, exemplary priest, author and hymn-writer. In 1873 an affiliated house of the Society was established in Boston. The Order, which now also has works in Canada, Scotland, and Haiti, operates schools, retreat houses, nursing homes for aged women, camps for girls and handicapped children, does parish, prison, hospital and settlement work, makes altar bread, and produces religious cards.

¶We are happy that this quarter we have not been quite so late in getting *The Anglican Digest* into your hands, and that future issues will be more on time. When you've been shorthanded, it is always hard to catch up — but we are trying.

¶On the Feast of St. Philip and St. James, Sister Anita of the Community of the Holy Nativity, Fond du Lac, Wisconsin, celebrated the fiftieth anniversary of her life profession in the Order.

¶In the Cathedral Church of St. Paul, Regina (Diocese of Qu'Appelle), Saskatchewan, the first four Eskimo graduates of the Arthur Turner Training School (set up in 1970 to train men for the sacred ministry in the far north, where about 95 %

of the native people are Anglicans), Pangnirtung, in the Diocese of the Arctic, were ordained to the priesthood; four more are expected to be ordained priests next year.

¶At the age of 84, Francis Wolle, a deacon since 1960, has been ordained a priest. Father Wolle, who retired from the English faculty at the University of Colorado in 1957, will serve as an assistant at his own parish, St. Aidan's, and will continue his work in visiting hospitals and nursing homes. The Bishop of Colorado, once a student of Fr. Wolle's at the University of Colorado, believes that Fr. Wolle is the oldest man ever to be made a priest.

¶The Most Rev'd Macario V. Ga has been re-elected Supreme Bishop of the Philippine Independent Church. Bishop Ga is the fifth primate of the PIC, which broke with the Church of Rome in 1902 and entered into concordat relations with the Episcopal Church in 1961.

¶The island of Bermuda was totally uninhabited until 1609 when the flagship *Sea Venture* was wrecked on its shores. Among the 150 castaways was an Anglican priest, the Rev'd Richard Bucke, who began forthwith to hold daily services. The ship's bell, saved from the



wreck, called the devout to worship. The Book of Common Prayer was their guide and support.

¶Churchwomen, through their United Thank Offering, have contributed \$42,000,000 for Mission of the Church since the Blue Box program began in 1889. During the year 1972, the Fund received 202 requests for \$5,400,000 in aid, and was able to make only 72 grants of \$1.3-million.

¶St. Clement's Parish, Honolulu, Hawaii, has a communicant who has been a member of the altar guild 58 years.

¶We wish that somebody would compose a collect, and select a suitable epistle and gospel to be used in thanksgiving for the departed faithful servants of our country, such as George Washington and Abraham Lincoln. We are taught to pray for "the President of the United States, and all others in authority: we should be prepared to give thanks for the same.

¶Personal to the good people who send Operation Pass Along (the Anglican Book Depot, at Hillspeak) books without re-

turn addresses: Since we cannot type you a private note of thanks, perhaps you will be kind enough to accept this printed one: THANK YOU! (Pass Along began August with 4147 books on hand and had passed along 858 books.)

¶The Reverend Mother Ruth, foundress (1952) and Mother General of the Community of the Holy Spirit and for thirty years previously a member of the Canadian Sisterhood of St. John the Divine, recently observed the fiftieth anniversary of her life profession. The Community of the Holy Spirit operates two day schools in the Diocese of New York and sponsors retreats, conferences, schools of prayer, and children's missions.

¶Speaking of male members of an altar guild, Cedar Run Parish, Casanova, in the Diocese of Virginia, reports that it has one too and what's more he was recently elected chairman of St. Stephen's Guild, Catlett.

¶On the Feast of the Holy Innocents last, in the chapel of the Tuller School in Tucson, in the Diocese of Arizona, two

*The glory of God's saints in heaven is not so much to have a crown, as to lay down that crown at the feet of the Lamb. The glory of good men here upon earth, is not so much to have honour, and favour, and fortune, as to employ those beams of glory to His glory that gave them.—John Donne*

sisters made their life professions as members of the Order of the Teachers of the Children of God.

¶The administrative chief (an Anglican) of 4 million Zulus has questioned grants made by the World Council of Churches for "liberation movements" in southern Africa: some recipients are known as "freedom fighters or terrorists" and might cause trouble for his people.

¶Seems that the Church of England folk, having heard about the American Society for the Preservation of the Book of Common Prayer (POB 12206, Nashville TN 37212) and its growth, are giving thought to having something of the sort of their own.

¶On 12 February 1733 a priest of the Church of England, the Rev'd Henry Herbert, along with General James Oglethorpe and a group of English folk came ashore from the good ship *Ann*, knelt down on Georgia soil, and said a prayer of thanksgiving. Two hundred and forty years later (last February), the Lord Bishop of London (his predecessor in

colonial times had oversight of the Church in America) came to Christ Church, Savannah, to help the Diocese of Georgia (organized in 1823 by three priests and five laymen) celebrate its Sesquicentennial.

¶On the Feast of Saint Patrick, the Order of the Holy Cross received the junior professions of five postulants in its chapel at West Park, New York.

¶Personal to the anonymous TAD reader in the Norwalk, Connecticut (CT 068),... area: thanks for the currency and the blessing.

¶One day recently, at the Order of the Holy Cross' mother house, West Park, New York, one man was received as a postulant, seven others were clothed as novices; the next day five men made their junior vows.

¶One of the prisoners of war, held six years by the North Vietnamese, and a member of Christ Church, Lemoore (Diocese of San Joaquin), California, reports that he and other POW Christians, who were not given a Bible until Christmas 1970, spent time repeating what

*The society which scorns excellence in plumbing because plumbing is a humble activity, and tolerates shoddiness in philosophy because it is an exalted activity will have neither good plumbing nor good philosophy. Neither its pipes nor its theories will hold water.*—A former Secretary of Health, Education, and Welfare



they could remember of the Church's liturgy in the Book of Common Prayer.

¶The Bishop of Mississippi, John Maury Allin, 52, has been named Chancellor (Chairman of the Board of Trustees) of the University of the South, Sewanee, Tennessee, in succession to the former Bishop of Louisiana, Girault McArthur Jones, who held the position six years and who retired to Sewanee four years ago.

¶A Canadian firm is making urethane foam coffins, claiming that the plastic ones look and feel like hardwood, but are lighter and potentially cheaper. The purpose of a coffin is simply to have a convenient and reverent way of carrying a dead body to its earthly resting place; its "durability", or that of a concrete vault, is irrelevant.

¶More or less influenced by the "Grass Roots Report", the Executive Council (see accompanying box) is making a \$35,000 study of the proposal from twelve dioceses to relocate the national headquarters of the Church in some central, easy-to-reach, and less-expensive-to-live-in area. From 1893, when the Church Missions House was built, the national Church had most of its headquarters at 281 Fourth Avenue (hence the nickname "281"), which at the

time was "considered one of the most beautiful and spacious church office buildings in New York City." When the National, now called the Executive, Council came along and bureaucracy increased, every inch of Missions House was used and some agencies of the Church had to rent space elsewhere. It was then decided to put up a new building that would have just about everything under one roof. A committee, chaired by the Right Rev'd Frederick John Warnecke, then Bishop of Bethlehem, resisted urgings to go in with the Interchurch Center on Riverside Drive, or to move the headquarters to a central location, possibly in the Middle West. Instead was chosen one of the most expensive sites in New York City, on East 43rd Street, not far from the United Nations, and up went a \$6-million, twelve-story building, complete with penthouse for the Presiding Bishop and guests and a ground-floor chapel, at 815 Second Avenue, whence comes the nickname "815" — or, as some folk later dubbed it, the "Cave of the Winds". People gave money for memorials, special rooms, and the like, and it was, in many ways, a commodious and hospitable place. Seabury Press, set up in 1951 to provide Sunday School material for the Church, but later

published books and sold Church supplies, moved from expensive Greenwich, Connecticut, but *The Episcopalian*, founded, some years later, remained in Philadelphia. When the General Convention of 1967, meeting in Seattle, went along with the Presiding Bishop, John Eldridge Hines, to set a Special Program (GCSP), much of the Church's funds

*The National (Executive) Council is an outgrowth of the General Convention of 1919 and was created to "administer and carry on the missionary, educational, and social work of the Church, of which work the Presiding Bishop shall be head." "The American Church [then] had a body capable of long-range planning, of effective strategy. It had a Curia, but a Curia, as Church history shows, is not an unmixed blessing. It is a form of bureaucracy, and therefore inevitably accompanied by some of the evils of bureaucracy. The officials at 281 . . . have occasionally felt called upon to mix in diocesan politics, to blacklist 'unsafe' men, to perpetuate jobs for the sake of jobholders, and many [members] of the clergy have at times thought that the government of the Church was not in the hands of the three orders of bishops, clergy, and laity, but had been committed to executive secretaries."*—*The Episcopal Church Since 1900*, George E. DeMille; 1955. More recently, much of the work of the General Convention has been influenced if not dominated by the Executive Council.

were diverted to what some people have called questionable projects. Many of the Church's long-established works had to be cut back or dropped, the staff at 815 was severely reduced, and some office space at the Church Center rented to non-Episcopal enterprises; consequently the Center was placed on the tax roll at a cost of over \$250,000 a year. According to the same Grass Roots Report, "There is strong dissatisfaction with the two enterprises, *The Episcopalian* and the Seabury Press. The Press is seen as a luxury we cannot afford. *The Episcopalian* is seen as being neither 'fish nor fowl'. It is neither a true house organ nor an effective Church-wide channel [of communication]." It is reported that the nearly-defunct Seabury Press cost the Church about \$1-million and that it had to borrow \$350,000 to help it through the current year of reorganization; the fifteen-year-old *Episcopalian*, with a drop in circulation to some 101,000, has enjoyed an annual subsidy of \$185,000 or more.

¶Personal to Anonymous in the 490 Zip Code area: For the many TADollars and your Easter Greetings, many, many thanks.

¶For the first time in history, the Prayer Book office of Evening (Evening Prayer, sung) was used in Westminster Ca-

thedral Church, which is the headquarters of the Roman Catholic Church in England and is not to be confused with Westminster Abbey.

¶The Rev'd Walter Roland Foster, 47, a priest since 1950, and Nashotah House's Sub-Dean and Professor of Church history (he went to the Wisconsin seminary in 1965), is to become the ninth Dean of the General Theological Seminary, New York City, in succession to the retiring Right Rev'd Stephen Fielding Bayne, Jr., sometime Bishop of Olympia, Bishop-in-Charge of American Churches in Europe, and the first Executive Officer of the Anglican Communion, who has been helping out at GTS in more ways than one since leaving the Executive Council in 1970.

¶The Diocese of New Mexico and Southwest Texas, which was established in 1952, has changed its name to the Diocese of the Rio Grande.

¶*A Pocket Directory of Episcopal Churches in the U.S.A.* is available at \$1.25 a copy, or \$5.00 for five copies. On 164 pages churches are listed by state, town, name, street address, and telephone numbers. For the "travelling saint", it is indispensable. Order from the Episcopal Book Club, Hill-speak, Eureka Springs, Arkansas 72632.

¶The Rector of St. John's Parish, Tampa, in the Diocese of Southwest Florida, is heading up a non-profit corporation to erect at 3101 Bayshore Boulevard (33609) a fifteen-story building for 250 retirees: St. John's Towers will offer everything, including nursing care.

¶TAD's oldest reader and regular "subscriber" may be Cora Dell Smith, 103, of Win-dom, Minnesota.

¶Trinity Parish, New York City, aided by the faculty, library, and chapel of the General Theological Seminary, is making plans to have a School of Liturgical Music at the Cathedral Church of St. John the Divine.

¶In the cathedral church of the Diocese of Los Angeles, seven men were ordained to the priesthood at the same time.

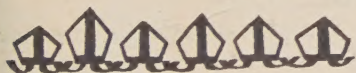
¶Father Parsell, a member of the Order of the Holy Cross (Mother house, West Park, New York) since 1932 and Prior of Mount Calvary, Santa Barbara, California, from 1966 to 1971, is administrator of the Order's mission in Liberia (where a leper rehabilitation program is now under way) and Prior of the Holy Cross community there.

¶The first Anglican ordination to take place in Ethiopia was that of the Rev'd E. V.

Badejo, 51, a Nigerian, who was ordained on New Year's Day 1973 in St. Matthew's Church, Addis Ababa, by the Right Rev'd Kenneth Cragg, Assistant Bishop in Jerusalem.

¶*The Anglican Digest* will welcome a voluntary commentary, say a TAD page, on the last line of chapter 1, verse 12, of the First Epistle General of St. Peter, "which things the angels desire to look into." (J. B. Phillips translates it, "and these are facts to command the interest of the very angels!")

¶Personal to FROMAFRIEND-WHOSBIRTHDAYITISNT and THISISNOTMYBIRTHDAYBUT-HAPPYTODAYANYWAY: Thanks for the currency too!



¶In St. Paul's Church, in the See City of Concord (the Diocese has no cathedral church), the Right Rev'd Philip Alan Smith, consecrated Suffragan Bishop of Virginia in 1970 and elected Coadjutor of New Hampshire last October, was enthroned as VII Bishop in apostolic succession to Charles Francis Hall, 65, now retired, Bishop from 1948.

¶On Trinity Sunday, in the 22-year-old Province of West Africa, a new jurisdiction, Kumasi, was carved out of the

Diocese of Accra, which was founded in 1909; the Archbishop enthroned John Benjamin Arthur, Assistant Bishop of Accra since 1966, as the first bishop, in the newly consecrated Cathedral Church of St. Cyprian. Accra is the capital city of Ghana (population about 8 millions), a 1957 republic and a product of the British Commonwealth, in which area Anglican missionaries have been at work for over a century; Kumasi is about 125 air-miles to the northwest of the seacoast city of Accra.

¶On the Feast of Saint Matthias the Apostle, the Right Rev'd William Carl Frey, 42, who was consecrated (1967) I Bishop of Guatemala and who was deported from that country four years later, was enthroned VIII Bishop of Colorado (he was chosen the Diocese's Bishop Coadjutor last June), in apostolic succession to the retiring Edwin Burton Thayer, 68, Diocesan since 1969 (he was consecrated Suffragan in 1960).

¶The Right Rev'd Colin Clement Walter James, 46, former Vicar of Bournemouth, is the first Bishop of Basingstoke, Suffragan to the Bishop of Winchester, Province of Canterbury, who already has another Suffragan, the Bishop of Southampton. The English Church gives a suffragan bishop



a title of place; the American Church titles him simply the Suffragan Bishop of [Diocese].

¶The Right Rev'd Hunley Agee Elebash, 49, who was consecrated Bishop Coadjutor in 1968 has been enthroned as V Bishop of East Carolina (half of the state of North Carolina) in apostolic succession to the retired Right Rev'd Thomas Henry Wright, 68, who was consecrated to that office in 1945.

¶On St. David's Day, Ian Forbes Begg, 63, a priest since 1934 and Scotland's Dean of Aberdeen and Orkney from 1969, was consecrated Bishop of the diocese in the cathedral church dedicated to St. Andrew. Aberdeen and Orkney date from the twelfth and eleventh centuries and have been united since 1857. Two of the new Bishop's predecessors participated in the episcopal consecration in 1784 that made Samuel Seabury the American Church's first bishop.

¶In London, Kenneth Giggall, a priest since 1940 and for the past four years Dean of Gibraltar, was consecrated X Bishop of St. Helena in apostolic succession to the Right Rev'd Edmund Capper, Bishop since 1967. St. Helena is a 47-square mile island in the South Atlantic that was discovered by the Portuguese in 1502, then

passed into possession of the Dutch in 1645, and was taken over by the British East India Company in 1651. Since 1672 it has been the undisputed possession of Great Britain. Napoleon lived in exile and confinement at Longwood on St. Helena from 1815 until his death in 1821.

¶Robert Poland Atkinson, 44, for the last nine years Rector of Calvary Church, Memphis, Tennessee, has been consecrated Bishop Coadjutor of West Virginia, in St. Matthew's Church, Wheeling, where he had been ordained a priest in 1954, in eventual apostolic succession to the IV Bishop, the Right Rev'd Wilburn Campbell.

¶In York Minster England, on the Feast of St. Philip and Saint James, John Stapylton Habgood 46, Principal of Queen's College, Birmingham since 1967 and a priest since 1955, was consecrated Bishop of Durham in apostolic succession to the late Ian Thomas Ramsey (no kin to the Archbishop of Canterbury.)

¶Charles Thomas Gaskell, 54, a priest since 1944 and recently Dean of St. Luke's Cathedral Church, Orlando (Diocese of Central Florida), was consecrated Bishop Coadjutor of Milwaukee, in apostolic succession to the Right Rev'd

Donald Hathaway Valentine Hallock, 65, who is expected to retire as VIII Bishop at the end of the year. The entire State of Wisconsin was one diocese from 1847 to 1874, when the Diocese of Fond du Lac was set apart; in 1886 the name was changed to Milwaukee, and in 1928 the Diocese of Eau Claire was carved out of it.

¶On the Feast of St. Matthias, in the Cathedral Church of St. James the Greater, Jamaica, Neville Wordsworth De Souza, a priest since 1960, was consecrated the first Bishop Suffragan of Montego Bay. In addition to the Diocesan, the Diocese of Jamaica, Province of the West Indies, now has three bishops suffragan, the others being Mandeville and Kingston.

¶In the Cathedral Church of St. Peter and St. Paul, Washing-

ton, D.C., John Alfred Baden, 60, a priest since 1947 and for the last eleven years Rector of Christ Church, Winchester, was consecrated Suffragan Bishop of Virginia (See City: Richmond). Winchester is about 75 miles NW of Washington, in the Shenandoah Valley; the State of Virginia is divided into three dioceses: Virginia, Southern Virginia, and Southwestern Virginia.

¶The Right Rev'd Ian Shevill, from 1953 to 1970 VI Bishop of North Queensland (Australia's Province of Queensland) and lately Secretary of the United Society for the Propagation of the Gospel, London, England — and frequently an American visitor, has been enthroned in Christ Church Cathedral as IX Bishop of Newcastle, Province of New South Wales.



— clip and mail —

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